ST. JOHN'S ON THE HILL,

The Corner Stone of Which Was Laid Yesterday.

A MOST INTERESTING SERVICE.

A Very Large Procession, a Larger Gathering of Spectators, Together With the Addresses and Other Pleasing Features.

Never before, in the history of the Catholic church, in this state, were there gathered together so many people as on yesterday afternoon on the Creighton college grounds, to witness the ceremony of laying the corner stone of the new collegiate church of St. John. The stirring music of the four bands in the procession, waving flags, the band of acolytes in purple cassocks and white surplices, the long line of clergy, followed by the Right Reverend Bishop O'Connor, made a scene imposing and long to be remem-

The line of march of the Catholic and benevolent societies has already been published. The latter met the bishop at Cuming and Twenty-third streets. Ar-Cuming and Twenty-third streets. Arriving on the college campus, Hon. John Rush, city treasurer, on behalf of the laity present, read the following address before his legislatin bud the college. before his lordship had time to leave his

Right Reverend Bishop O'Connor-May it please your lordship: As this is the first op-portunity, in a long time, in which so large and general a number of Catholics of this and general a number of Catholics of this city and diocese have gathered together, I have been deputed to express to you our heartfeit pleasure and the satisfaction we feel in meeting you to-day on so auspicious an occasion—a prince of the church of God, surrounded by his loyal, spiritual subjects.

We cannot let this opportunity pass without publicly expressing our fealty to you and to the church of which you are the visible head in this diocese.

Although there may be defections in the

head in this diocese.

Although there may be defections in the ranks in other places, and although pride may gain the ascendency over some, thus making them teachers of false and dangerous theories, condemned by authority and blindly persisting in their evil course, even to the extremity of incurring excommunication, yet we wish to assure you that our loyalty and devotion to Mother church and to you, her visible head in this diocese, remain unshaken, true and sincere. We would fain have your lordship realize that, in spite of our frailties, the worry and anxiety of life, and the other too numerous hindrances and the other too numerous hindrances which are the stumbling-blocks in the christian's pathway, we are in heart and in practice Catholics first and citizens afterwards.

Now, as you have, at personal inconvenience, kindly come publicly among your spiritual children on an occasion whose importance induces so many of them to sather

portance induces so many of them to gather together, rest assured that it is our earnest prayer that the Almighty Father the Giver of all good things, will grant you long life, health and happiness. And, when the time shall have come for you to meet your Heavenly Father, at the close of a life devoted to the good of other weet trust that was your the good of others, we trust that we, your faithful and devoted children present, will have caused you no anxiety, but rather have been a consolation and a joy to you. This is the humble prayer of the Catholics of the diocese of Omaha.

A spontaneous shout of "three cheers for the bishop," and the hearty response the call met with must have convinced his lordship of the estimation in which he is held by the Catholics of the diocese. Bishop O'Connor replied from his carriage to the address. He was taken completely by surprise. He thanked the speaker for his address, and said that the greatest of harmony had ever existed between himself and his people, and he was delighted to be in people, and he was delighted to be in their midst, especially on this account. If this same harmony continued to exist, as he was sure it would, it would further greatly the interest of the church in this western state. Again he thanked them most cordially for their feelings of loyalty and obedience which Mr. Rush had just expressed, and he would do all in his power to continue this same happy

state. The bishop was so overcome that tears welled into his eyes during his reply. The procession then entered the grounds in the following manuer:

Chief Marshal and Assistants,
Second Regiment Band.
Catholic Knights.

Ancient Order of Hibernians,
Union Pacific Band.
St. Joseph Society. Union Pacific Band.
St. Joseph Society.
A. O. H. Band.
A. O. H. Societies.
Sodality of the Holy Family.
Bohemian Band.
Bohemian Band.
Cross bearer—Joseph O'Gorman,
Lanterns—Joseph McCarville P. Burke.
Twenty little girls in white from St. Cathrine's academy.

erine's academy. Leaders-T. Swift, F. Madden, W. Waddell, Bert Davis,
Salt bearer-T. Lowry, A. Smith, E.

Salt bearer—T. Lowry, A. Smith, E. Lowry.

Trowel bearer—Charles Furay. A. Heiss, Bert Murphy.

Bearer of box containing parchments—Ph. McMilian, Ed Smith, William Clarke.

Bearer of Roman Ritual—Joseph Smith, John Furay, William Clarke.

Holy water—P. McGovern.

Mitre—Michael O'Connor.

Crozier—Charles Furay.

Incense bearer—A. McMahon.

Censer—William Doran and E. Noon.

Clergy—J. J. O'Meara, S. J., Fr. Koopmans.

S. J., Fr. Kelly, Fr. Ph. Maly, S. J., Fr. B.

P. McMenomy, Council Bluffs; Fr. Colaneri.

Fr. Choka, Fr. McDonald, Fr. Glauber, Fr.

Fr. John Daxacher, Fr. R. J. Healey, Adolph Wesseling, O. S. B., Council Bluffs; Very Rev. Fr. Schaffel, S. J., Fr. J. J. Jeaunette, Fr.

P. J. Boyle, Rev. A. A. Lambert, S. J., Fr.

M. P. Dowling, S. J., and Rt. Rev. J. O'Connor.

Proceeding by way of Webster, Twenty-third and California streets, the proces-sion marched to the site of the new church. Here the societies made an avenue for the clergy, who walked to a large wooden cross, erected on the spot to be occupied by the altar of the church. The service then commenced. The bishop blessed salt and water, symbolic bishop blessed salt and water, symbolic of the faith preserved, while the choristers and acolytes sang the Quam Delecta, "How Beautiful are Thy Tabernacies, O Lord of Virtues." After invoking God to purify and preserve the place, the following was said: "The stone which the suitders reject, this is made the chief forner stone." "Thou art Peter, and spon this rock will I build My church." Proceeding to the tower, the corner stone was sprinkled with holy water, and with a silver trowel, suitably engraved

with a silver trowel, suitably engraved for the occasion, the bishop made the ngn of a cross on all the sides of the slock, using the following prayer: "Biess his creature of stone that whoever will give anything for the building of this thurch with good intention, may receive sealth of body and peace of mind."

Rev. Father Dowling, S. J., read, in English, the contents of the Latin parchment to be placed in the stone which

ment to be placed in the stone, which was asfollows:

ment to be placed in the stone, which was asfollows:

On the twenty-sixth day of June in the year 1887 of the christian era, in the 111th year of the ludependence of these United States, in the ninth year of the pontificate of Leo XIII, the vicar of Christ and infallible bead of the one holy Catbolic and apostolic church, Most Rev. Peter R. Kendrick, D. D., archbishop of the archdlocese of St. Lous. James O'Connor, D. D., bishop of the diocese of Omaha, A. M. Anderledey, præpositus general of the society of Jesus; M. P. Dowling, rector of Creighton college in the city of Omaha; in the the third year of the administration of Grover Cleveland, president of the United States; John M. Thayer, governor of the state of Nebraska; William J. Broatch, mayor of the city of Omaha; in the presence of the faculty and students of Creighton college, of the Catholic clergy of the city, of six Catholic societies and sodalities and of a large concourse of the faithful from this and neighboring cities; Rev. Aloyseus A. Lambert, S. J., preaching the sermon on the occasion, Rt. Rev. James O'Connor, bishop of Omaha, with solemn rites, according to the canons of the holy toman Catholic church, blessed and laid in sition this corner stone of St. John's churen, attached to Creighton pollege, to the greater glory of God.

A very interesting feature of the event

was the reading of a memorial from the representatives of the various Catholic societies which took so active a part in the proceedings. The memorial was written on parchment and placed with the other documents in the corner stone. It ran as follows:

It ran as follows:

Desiring to testify our joy at the building of a new Catholic church, which will strengthen and propagate the true faith among our families and which will prove the source of many blessings to our children, we have assembled here to-day.

May the sacred editine truly cast its shadow of blessings upon us, and when years have passed by and the time shall have come for a grander structure to rise from the earth on which this stands, may our children or their children's children, standing reverently around the stone, and seeing this parcument time-worn, and reading our names upon this time-worn, and reading our names upon this scroll, be proud of the same faith to which we pledge our lives and our hopes to-day.

The memorial was largely signed by representatives of the various societies present. The memorial was read by F. Glauber. A college catalogue was also put in the stone. The Litany of the Saints was then intoned by the surpliced choir and St. Cecina society of the college. While the stone was being laid the Second infantry band played an "Ave Marie" by Reyloff. The ciergy and bishops then made a circuit of the new church, bissing the walls, during which church, blessing the walls, during which
the male double quartet sang a "Benedicite" by Baine and subsequently a "Veni
Creator" by Werner, and also Werner's
"Ave Marie Steila." The singers were
E. Whitehorn, Otto Wolff, J. B. Doyle,
John Baumer, John Willman, H. V.
Burkley, J. P. Murphy, F. J. Burkley
and S. B. Reed,
In placing the stone in position, the

In placing the stone in position, the bishop offered praper.

In a brief address the Rev. Father Dowling, then holding up the silver trowel with which the stone was laid, said that although it was sterling metal it did not represent more sterling qualities than those possessed by Mr. John A. Creighton, to whose liberality and interest in the college he took this means of testifying. President Dowling then presented Mr. Creighton with the trowel. The instrument bore the inscription:
"With this trowel the corner stone of St, John's collegiate school was laid." On the reverse was engraved: "Presented to John A. Creighton by the faculty of the college as a remembrance of the day, June 26, 1887,"

The well known and popular jesuit, Rev. A. A. Lambert, formerly of this city, then preached to the vast concourse of people. He took for his subject the question of infidelity. He pointed out what remarka-ble efforts it had made to eradicate from the heart and mind of humanity all traces of christianity and bred to make nations believe there was no such thing as christianity and God. But man's nature, more true than a magnet, to its end will forever give the lie to the infidel. Very low had the human race fallen before the advent of Christ, Gigantic minds were wrecked and fell prostrate before their own vices. The reverend and eloquent speaker then proceeded to explain the part the incarnation of Christ had filled in the world and in the belief of this there was an exemplification of the ceremonies of this day, which were ex-plained with lucidity. Near the close, Father Lambert said these ceremonies honor and give glory to Almighty God who is pleased with such acts of devotion and faith as were evinced to-day.

The whole of the ceremonies were very impressive. They were witnessed by a number of prominent citizens, among whom were Governor Thayer and Mayor

Immediately after the ceremonies the faculty, visiting fathers, Governor Thayer, Mayor Broatch and a few prominent citizens were invited to a cold luncheon pro-vided by Caterer C. S. Higgins in one of the class-rooms.

As soon as the edibles were disposed of,

President Dowling in a neat, short speech welcomed the governor of Nebraska and said Creighton college felt honored by great state, and then briefly referred to the differences and similarities between a distinctively Catholic education and a secular one. His excellency, the governor, replied

in a neat, forcible and very compliment-ary vein. He assured the fathers present of the pleasure he felt in being a guest at the college and of being allowed to witness so imposing a ceremony. On re-suming his seat he was loudty cheered and his health drunk—in coffee.

Mayor Broatch, in an unusually happy style, spoke about the growth of the cit from the time the college was first built and said that, like a good citizen, he was proud of such an institution. He was loudly cheered by the reverend clergy, many of whom had never had an opportunity of meeting with the heads of the

state and the city.

Mr. J. Rush, the next speaker, gave a hearty welcome to the clergy. He gave a glowing tribute to the self sacrifice and devoting of the self sacrifice. levotion of the priests in the state of Ne braska twenty-one years ago, and com-plimented the venerable Father Kelley, of the cathedral, whose life had been spent in doing good in this diocese, and who was mainly instrumental in building the present cathedral with funds collected by himself in the east. The allusions to the aged gentleman were touch-

ing and at times affecting. Other of the clergy were complimented.

Rev. Father Kelly, after more or less persuasion, was induced to respond, and the old gentleman's acknowledgement was absorbed to the address. was cheered to the echo.

A demand was then made for a speech from the preacher of the occasion, Father Lambert, S. J. This genial clergyman responded in a humorous vein and with many witty sallies. Very Reverend Father Schaffel, S. J., vicar-general of the diocese, also made a speech, in which he complimented Mr. John Creighton for his remarkable generosity, and also a number of others of the Catholic laity whose generosity was well known or who were generous without it being known

save only to the few.

The right reverend bishop, at great inconvenience to himself, as he was suffering so severely from indisposition as to be forced to leave the grounds before the ser-mon was begun and retire to the college, was not able to be present at the lunch-

eon. His absence was explained by President Dowling. Other fathers made short speeches and the company then repaired to the lawn in front of the house, or gathered in little bands to visit the various things of inter-

est about the college.

Governor Thayer, who for the first time visited Creighton college yesterday, expressed himself as remarkably pleased with the equipments of that free institution of learning and with the recention tion of learning, and with the reception given him. Should the weather be fine this evening,

the event will be further celebrated by a display of fireworks on the college

BASE BALL ON THE SABBATH.

A Sermon Thereon at the Seward Street Methodist Church Yesterday.

VIEWS OF THE REV. SAVIDGE.

He Believes the National Game is a Healthful and Manly Sport, But Objects to Sunday Playing.

The subject of Sunday base ball playing is one which just row is occupying a great deal of attention. The Sunday games are the best patronized by the public, and when the weather is propitious never fail to draw great crowds to the park. There has been, during the last week, a movement to prevent Sunday playing and several meetings have been held with a view to organizing a crusade against the practice. Another meeting will be held to-day at the Y. M. C. A. rooms. Yesterday morning the Rev. Charles Savidge, who has been prominent in the movement against Sunday games, preached a sermon on the topic at the Seward street M. E. church, of which house of worship he is pastor. The views of the preacher are given in full, as follows:

Exodus 20, 8: "Remember the Sabbath day to keep it holy." Psalms 11, 3: "If the foundation be destroyed, what can the righteous do?"

My subject this morning is "Sunday Base Ball." See first by the text the divine authority for the Sabbath. This is not a day set apart by man, but ordered by God. The ten commandments are the ten foundation stones of our holy religion, and the Sabbath is one of these great foundation stones. In the very morning of the creation God blessed and sanctified the Sabbath day, and when He gave the laws to the race He gave this fourth commandment and with His own finger He wrote it on the tables of stone. That divine law has never been repealed This day commemorates the grandest acts in the drama of the world. It celebrates the completed work of creationthe deliverance of the Isralites from

the deliverance of the Isralites from Egypt, the resurrection of the Lord Jesus and the Pentecostal baptism.

Man has a threefold need of this day. He needs it for worship, for rest and for serious thought. Whatever be our faith, we need to ask, "What am I? Where am I? Whence came I? Why am I here? What have I to do? How am I doing it? and Whither am I going?"

The free thinker, the infidel, the atheist needs a Sabbath for the contemplation of

needs a Sabbath for the contemplation of a universe without a God, and for the answering of questions which meet him at every step.

But God says 1a this text, "to keep it

holy," and He repeats this command-ment many times in His Word. The best and holiest men for the church and state always stood for the defense of this day. Look at the picture of Nehemian, as seen in his thirteenth chapter, and hear his words: "And it came to pass, that when the gates of Jerusalem began to be when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day. So the merchants and sellers of all kinds of ware lodged without Jerusalem once or twice. Then I out Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye so against the wall? If ye do so again I will lay hands on you. From that time forth came they no more on the Sabbath."

Wilberforce says: "I can truly declare that to me the Sabbath has been invaluable." Dr. Merie d'Aubigne says: Dr. Merie d'Aubigne says: "Amidst the activity which pervades all things, what would become of men if they had not a day of rest, in which to look forward to things eternal?" Matthew Hale, the great jurist, says: "As the Sabbath goes with me, so goes all the week."
We see, then, that the Sabbath is of divine origin, and should be sacredly

Secondly-The text asks the question, "If the foundations be destroyed, what can the righteous do?"

Now, we believe that the playing of base base is a gross violation of the day. Lately I have been looking up the history of base ball, and have informed myself as to some facts relating to it, and I would say at the very outstart that I am not opposed to base ball on secular days; on the contrary, I believe it to be a healthful and manly sport. I do not know what Sam Jones meant when he said, "If I had a yellow dog, and he should go out to see a game of base ball, I would kill him when he came home." I do not see anything wrong in the game if played honestly and at proper times.

We must quit preaching the gospel of "Don't" or give our reasons. Base ball is the national game of America. Prior to the organization of the base ball players' club in 1857 there was no general code of rules; but now the game has become a science as well as an art. There are five great leagues: The

National league, the American associa-tion, the Northwestern league, the Southern league and the Western league.

The National league plays in eight of our principal cities, including New York, Boston and Chicago. This is the metro-politan league of the world.

The American association stands next. At the close of the season, which is some time in October, the National league and American association play for the cham pionship of the world,

These leagues pay good salaries and have drawn men from almost all the pro-fessions and walks of life. The league

players get from \$1,800 to \$3,600 for the six months' season. The pitchers and catchers get the best salaries.

The following are some of the noted players of the country: Mike Kelly, who costs the Bostons \$14,000 this year; Captain Anson, Clarkson, O'Rourke, Carruthers, Bushong and many others of national reputation might be named.

national reputation might be named. These men have left business, the practice of law and medicine, for this game. And for their services they receive more money than they can make in any other

way. A few years ago, in one of our universities, the best scholar went to preaching for \$800 and the poorest went to playing ball for \$3,000-that was muscle

against brain.

The most prominent men of the country go to see the games. Judges and legislators deem it a profitable pleasure

and recreation.

The National league often draws 14,000 people. At Baltimore the other day, the American association played before 20,000 people and put in their purse more On Decoration day in this country 300,000 spectators witnessed this game.
When you look at "success," the base ball has far surpassed the old theaters, even in their palmiest days.

even in their palmiest days.

I am pleased to hear from such men as Mr. Frank Bandle, of this city, that a man to be a good player must be a good man. He must not reduce his strength by vice of any kind and he must sleep regularly. He must not be a gambler or a drunkard. So far I have no fault to find. From what I know of it, thus far I commend the sport. But in this city and

"young men must have some place to go, and if they cannot see a game of ball they will go to the beer gardens." But do you really mean to say that? You have said that the people who go to see the Sunday games are the very best of our people, but now you say they are the low down crowd who frequent the Sunday beer garden.

day beer garden.

If we must have the Sunday base ball to keep men out of a worse place, to what a pass have we come.

But here is the reason for the Sunday base ball as given by those who advocate it: The Omaha club is in debt; they get the largest crowd and make the most money on that day, therefore they play on the Sabbath. They play for the very reason that some church members do business on the Sabbath, the "almighty

dollar" is back of it all.

The Omaha association gives every club which plays here \$65 whether they win or not. The Omaha club gets \$2,100 salary every month. The club has played twenty-four games during the past two months. On week days the proceeds from the game average only \$25 above the guarantee, which for the twenty-four games equals \$600. In these two months the salaries of the players have amounted to \$1,200; the loss for the two months then would be \$3,600. The loss for the season, at this rate, without the Sunday games, would be \$10,800. It is, then, a games, would be \$10,800. It is, then, a question of amusement and money making. But is it contended that such motives justify us in breaking the Sabbath? The fact is that many of the best players do not try to justify the Sunday game. The National league will not handle a ball on the Sabbath, nor will they permit a man to belong to one of their eight clubs who does so. Mr. their eight clubs who does so. Mr. Frank Bandle says: "I would prefer not to play on the Sabbath." In his corres-

to play on the Sabbath." In his correspondence as former manager, he found that many players made this as a condition that they should not be obliged to play on the Sabbath.

The position, then, that the Omaha association takes is, "We are poor, therefore we must be wicked." If the devil has got you down, don't let him put his feet on you.

Mark this. Your objections are easily swept away.

swept away.

For my part I would not take away the legitimate pleasures of any man. There is enough of sorrow in this world; let us augment the pleasures rather than decrease them. Man is the only animal that laughs; let him do so if there is not a sting with the learn

The Sunday base ball is played in direct opposition to the law of God. See Exodus xx-8, "Remember the Sabbath day to keep it holy," and in Isaiah lyiii-13 He says we are not to find our own pleasure on the Sabbath day ure on the Sabbath day.
Agassiz was asked what most impressed

him on his arrival in this country. He said: "The quiet of an American Sabbath." What would the great scientist now say if he could look in upon us on Sabbath; beer gardens all running, traveling circuses in tull blast, and thousands of people shouting over base ball? Would be not say "You are breakers of the diyine law

And this is no light thing to break God's law. Look at the blessings which He says rest on those who keep His laws and the curses which descend on those who break them. See Deuteronomy xxviii.

Is an hour's pleasure or the gaining of a
few paltry dollars, to be compared to
the favor of Almighty God?

It is a breaking of the laws of our state

and city. See statutes of Nebraska, chapter xxiii, section 211. "If any person of the age of 14 years or upwards shall be found on the first day of the week, commonly called Sunday, sporting, rioting, quarreling, hunting, fishing, or shooting, he or she shall be fined in a sum not exceeding twenty dollars, or be confined in the county iail for a term not confined in the county jail for a term not exceeding twenty days, or both, at the discretion of the court." liscretion of the court."
It is also against the ordinance of our "The

eity, see ordinance defining "The powers of the council," section xv, paragraph 3. It is within the power of the council "to restrain, prohibit and suppress all gaming and desecrations of the Sabbath."

Moreover, the Sunday base ball dis-turbs the worshippers in God's house and the children who are reciting their lessons in the Sabbata school, and this of itself is no inconsiderable argument. Again, families are disturbed and rob-ded of their Sabbath quiet and rest, and have even left their homes while the game has been in progress. The game has been a powerful tempta-

tion to boys and young men, inducing them to break the Sabbath. Many young men from the east, from christian homes, have seen the multitude going to the ball grounds and have fallen in with them.

Dr. Wayland says: "Religious restraint is fast losing its hold on that

young man who, having been educated in the fear of God, begins to spend the Sabbath in idleness or amusement.' The base ball association of this city will be responsible for the starting of

more than one young man in the course Some will ask us, "What is the cure?" The evil will be cured if men will do their duty. Let Mr. Simeral, the district attorney, see to the enforcement of the state law. It is his business. Let the city officials see to the enforcement of the city ordinance on this point. And if the press will take a stand for the Sabbath it will be a power. But when some of our papers publish such articles as have recently appeared, actually tak-ing sides with the Sunday base ball, Sunday beer gardens and music, we

Sunday beer gardens and music, we can hope for little from such sources.

But we look for the ministers and churches to do much. We are responsible for these evils until we have done our best to correct them.

Nehemiah contended with the nobles of Judah and told the Sabbath breakers

he would lay hands on them if they came again.

Now it remains for us to speak and to

You sing, "Surely the Captain May Depend on Me," but can he? We have a good mayor who is anxious to see these evils abated.

What will you do to help him? God and good men are watching for your decision. The sermon was illustrated by two large crayon sketches drawn by Mr. Dennis Tucker. They were "The Giving of the Law," and "The National Game," and were considered very fine.

THE FIRST BAPTIST. A Striking Sermon on Prohibition by the Rev. Lamar.

The Rev. L. A. Lamar preached to a large audience at the First Baptist church, corner of Fifteenth and Davenport streets, last night on the subject of prohibition. All voluntary government, he said,

must be founded on the surrender of certain privileges and customs. Absolute and untimited privileges could only belong to a man who lived isolated from everybody else. Each member of society enters into a compact with every other member for mutual protection, and in order to this end certain individual rights must be given up. The good of society requires that certain things not sinful in themselves should be prohibited. For instance, it is not sinful to stand and sing good songs all night long, but in a city the good of society requires that men should not do this, Individual rights are

WHAT BETTER

Do you want than the bargains we are now offering in every department? Last week we mentioned a few good things in furnishing goods; they are going off like hot cakes. Evidently the people know that we never advertise bargains unless we can show them. For this week we will offer a few special drives in PANTS.

1000 pairs good Cassimere Pants, every fiber wool, in two shades. both nice and attractive, well cut and made; a Pants which other dealers are offering as a bargain at \$3; only \$1.75.

600 pairs good all wool hair line Pants in several patterns at \$2.25; full worth \$4.

600 pairs finer grades at \$2.50.

Several lots of fine Cassimere Pants, striped and checked, some all wool and some silk mixtures, at \$2.90, \$3.25, \$3.50 and \$3.75. Some of these are equal to custom made goods, and fully worth double the money asked.

For the laboring man we offer good substantial Jean Pants, well made at 50c, 75c, \$1 and \$1.25.

Remember we have no special leaders but every article we offer is a leader in itself.

All goods marked in plain figures and at strictly one price at the

Nebraska Clothing Company,

Cor. Douglas and 14th sts., Omaha.

as the destroyer of peace, happiness, pros-perity and virtue. He disclaimed any intimation that the liquor dealers in-tended all the evil their business really produced. They simply sold liquor be-cause they could make money at it, and

the great majority of them probably never thought any further.

"The great principle of legislation," Dr. Cumming says, "is to prohibit whatever is injurious to the public welfare."

"But," it is asked, "if prohibition should become a law, ought not those who are the loosers thereby, to be in-demnified by the state." Courts in many states have held that the state has no right to indemnify them. Changes in the tariff laws have caused dealers in various kinds of merchandise to lose thousands of dollars; it has rendered plantations almost useless and made sugar factories idle, but who ever thought of indemnifying the owners on this account? The courts, whenever the ques-tion has come up, have failed to see why brewers and liquor dealers in general should be indemnified just as they failed to see why the slave owners should be reimbursed for the loss of their human chattels. The speaker said that as a southern man he could speak freely on the subject and he believed with thousands of other southern men that it was best that slavery

should be done away with even at the enormous sacrifice of wealth which re-sulted to the south. The slavery of the liquor traffic was a thousand times worse than that which existed in the south, said the speaker, because it held both body and soul in bondage, and it ought to be

done away with at any sacrifice.

Discussing the subject in a social and economical aspect, the speaker said there was a tyranny in this country more terwas a tyrainly in this country more terrible than that which the people of Ireland are suffering. The liquor bill of this nation in one year amounted to \$1,869,173,416. Of this the government received in the way of revenue \$88,000,000, debit of the profit and loss side of the ledger. The cost of liquor for a year was three times that spent for clothing, and larger than the product of the iron,

They used to say that prohibition would paralyze business. When prohibition went into effect Kansas had a property valuation of \$170,000,000; now she has \$500,000,000. Her population has increased 500,000 and 300,000 miles of rail read have been built during the six years

of prohibition.

While prohibition will not stamp out drunkards and the selling of liquor clandestinely, it will decrease the consumption of liquor by 90 per cent and will preserve the purity and sobriety of those who have not yet acquired the appetite

who have not yet acquired the appetre for intoxicating liquor.

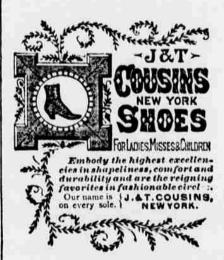
In conclusion the speaker said the whole south would be solid for prohibi-tion and from the south would come the influence which should sweep over the whole country and liberate 15,000,000 human beings from the slavery of rum.

Clark Taken to Topeka. The sheriff of Topeka. Kan., arrived in the city Saturday and returned with W. G. Clark, who is wanted in that city for bigamy and embezzlement. The habeas corpus case was heard before Judge Groff in the afternoon and denied and the prisoner turned over to the Topeka officer.



commend the sport. But in this city and Denver the game is played on the Sabbath, and to this I am opposed.

The lovers of the game in these cities attempt to justify it. They say, "why specify Sunday base ball and let a score of other Sabbath desecrations go by unnoticed?" The consistant defender of the Sabbath will not let other desecrations go by unnoticed. Again they say, the self of the Sabbath will not let other desecrations go by unnoticed. Again they say, the self of the Sabbath will not let other desecrations go by unnoticed. Again they say, the self of t





GEORGE A. CLARK, SOLE AGENT.

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